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THE BARNABITES

Appendix



**Manual of history and spirituality
of the Order of Clerics Regular
of St. Paul Beheaded**

Appendix 3

I - SCHOOLS & CULTURE

Contrary to public belief, the Barnabites were not founded primarily for the education of the youth. Nonetheless, responding to the urgent needs of the Church, the Order chose early in its history, after some introspection, to accept this apostolate as well, as the school must necessarily play an integral part in the formation and preparation of the Christian adult. Actually the Barnabite commitment to Catholic education grew so deep, that it has become the best known apostolate of the Congregation.

The Founder, St. Anthony M. Zaccaria, who had studied medicine at the University of Padua (1520-24), in his draft of the Order's Constitutions did not mention classical and/or philosophical education, but rather, emphasized the pursuit of theological and biblical studies.

1. Inside the Order: from the very beginnings up to 1780.

a. 1553-1579

The first members of the Order were adults already formed scientifically and culturally, and ready for the religious and apostolic activity. Therefore, there was no concern about their formation and education.

It was only after 1550, after the admission of Alexander Sauli, that young people started to be admitted posing the problem of their education and formation.

When, in 1553, Alexander Sauli finished his novitiate, the Fathers decided to send their few seminarians to the monastery of "Santa Maria della pace," in Milan, so that they could concentrate on their studies. Three years later they created in St. Barnabas a special curriculum of studies with Frs. Marta and Michiel in charge. A Dominican Friar was called in to teach Theology.

A new chapter was opened when, in 1557, a new Community was founded in Pavia (not autonomous, but annexed to the only one Community of St. Barnabas). It became a true house of studies under the direction of Frs. Besozzi, Omodei, and Sauli. The General Chapter elected Fr. Sauli as dean of studies, who, in 1560, had created a club of University students. In 1563, he himself, excelling in his scientific career, received the Ph.D. in Theology, became a guest teacher of Philosophy at the University, and many times was asked to take over the department, but because our rules did not allowed it, and the negative attitude of the Fathers toward this kind of activities, he had to refuse.

As the number of seminarians grew, they were divided into two groups: theology and Philosophy in Pavia, and ascetical studies in Milan, that is, the novitiate.

In 1573, Fr. Besozzi put down on paper precise rules and regulations for the studies of our seminarians. These guidelines will be the backbone of the future Barnabite curriculum, and will be the basis for what is prescribed in the 1579 Constitutions. He required the election of a dean of studies by the Superior, and the "scholastic disputes" to be held on days off, alongside with the lectures of the professor.

This curriculum was delaying the ordination and the use of young Fathers in the apostolate, but, at the end, they were better prepared both intellectually and for the exercise of the apostolate. Fr. Besozzi used to say, "The desire to go fast causes lateness and delays." Besides, this was also the desire of Pius V, as expressed in a letter by Cardinal Alciati: "Our

Lord, talking about your Congregation, expressed his desire: to emphasize the studies more than what is done, so that they can be more useful to the health of souls.”

b. The Constitutions of 1579: Frs. Tornielli and Bascapè

With the approval of the 1579 Constitutions, the studies took a new direction, especially under the leadership of two Fathers General: Tornielli and Bascapè. Both of them were great Biblical scholars, and published “*Annales Sacri*” about the Old Testament in answer to the Protestant positions. The New Testament was not published as an act of respect toward another author, Baronio, who had started a similar work.

Fr. Tornielli established Pavia as the house of sacred studies, and St. Barnabas for Philosophy and Hebrew. He also opened the house of St. James in Cremona for very young boys interested in the Barnabites, for the study of Humanities. For many years the Master was Fr. Gabuzio.

Fr. Bascapè wrote the life of St. Charles Borromeo, and when he became Bishop of Novara, wrote the history of that diocese. His great merit was to organize the curriculum of the studies of Humanities: without which, he used to say, any other science could not subsist, and no scholar could be created. He was an art promoter; of his time are two great architects, Fr. Binago (St. Alexander’s church in Milan) and Fr. Mazenta (St. Paul’s in Bologna).

The results? On August 28, 1595, when Cardinal Federigo Borromeo took possession of the diocese of Milan, the Barnabites organized the reception, at which three Barnabite students delivered the speeches: Julio Cavalcanti in Latin, Charles Bossi in Greek, and Bartholomew Gavanti in Hebrew.

Other Fathers General who distinguished themselves as scholars and leaders for the Congregation were Frs. Mazenta, Cavalcanti, and Crivelli. Fr. Mazenta had an encyclopedic mind, was skilful in hydraulics, an architect, and a lover of Leonard da Vinci; Fr. Cavalcanti loved Oriental languages, and in 1625 included them in the curriculum of studies.

c. The Center of Studies

The General Chapter of 1662 decreed the establishment of a center for theological studies. The decree was carried out five years later when St. Charles ai Catinari in Rome was opened for the theology students of all Provinces. In this way the Congregation had a full curriculum of studies with independent houses for the different stages. In 1655 a decree of the Congregation for Religious gives us information on the organization of these formation houses.

The Roman Province had the first year of novitiate in Zagarolo, the second (at least three years long) in Rome for theology, and in Macerata for philosophy. The Lombard Province had the first novitiate in Monza, the second in Milan: St. Barnabas for theology, and St. Alexander for philosophy. The number of students in each house could not be more than ten. This subdivision and dispersion of subjects may seem strange to us today, but we have to remember that at that time the whole community was called to be involved in the formation process. As a matter of fact Fr. Fanti (1667) tells us, in his “True Report,” that these houses were multiplied very fast to accommodate the increasing number of students.

Barnabite centers of studies

- 1550 St. Alexander Sauli
- 1551-1553: the students are sent to “St. Mary of Peace” to study
- 1556 Frs. Marta and Michiel are in charge of the curriculum of studies in St. Barnabas, with a Dominican teaching theology.
- 1557 Frs. Besozzi, Omodei and Sauli open the center of studies in Pavia, with Fr. Sauli as dean.
- a) Theology-Philosophy in Pavia
 - b) Ascetical studies (= novitiate) in St. Barnabas
- 1573 Fr. Besozzi writes the rules and regulations
- 1579 a) Fr. Tornielli: - Pavia: sacred studies
 - St. Barnabas: Philosophy & Hebrew
 - St. James in Cremona: young aspirants; humanities
- b) Fr. Bascapè: - curriculum for humanities
 - art promoter
- 1662 Decree for the establishment of a center for theological studies
- 1664 it opens in St. Charles ai Catinari in Rome
- Roman Province: - Zagarolo: 1st Novitiate
 - Macerata: Philosophy
 - Rome: 2nd Novitiate; theology
 - Lombard Province: - Monza: 1st Novitiate
 - St. Alexander: Philosophy
 - St. Barnabas: 2nd Novitiate

2. A teaching Order?

a. Public schools

As we can imagine the temptation to open these well organized centers of studies to the youth of the cities must have been very strong. In 1586 Fr. General Bascapè allowed Fr. Gabuzio in Cremona to admit some lay students. But the opposition to public schools was very strong in the Congregation, and it took years of struggles to overcome it.

“A proposal of Ferdinand Medici, in Florence, to open a school in Pisa had already been refused, when in 1603 Clement VIII invited the Barnabites to take the direction of a school in Ragusa (Sicily), where the spiritual means were few due to a lack of new religious families,” the pontifical document affirms, “and where the Christian youth were constantly exposed to dangers for their souls because of the mixture of Turks, Jews, and Barbarians of different origins.” The first to answer was the Procurator General, Fr. Cattaneo, then Fr. General Dossena, who was on his visit to Lombardy. They justified their denial saying that, in their opinion, the school apostolate was against the spirit of the Congregation of St. Paul, which had been founded not to teach Humanities; such an activity would have kept the members away from the choir, and besides members ready to work for the youth were not available. But the letter of Fr. Dossena to the Pope expresses his great regret for not being able to correspond to the deep esteem of the Pontiff, and, at the same time, a spirit of great abandonment in the hands of Divine Providence and to the will of the Vicar of Christ:

“The proposal made by Our Lord to Your Reverence to have a community and open a school in Ragusa has reached us unexpected, and seemed to be above our possibilities;

nonetheless, as true and obedient sons of this Holy See we will never refuse dangers or fatigues imposed on us to serve you. I would only say to Your Reverence, the difficulties we envision, which, with any due reverence and humility, I will explain to Your Beatitude, and then we will do as you like to command us.”

The humble tone of the letter manifests the deep devotion toward the Vicar of Christ, and that, ultimately, it was a question of overcoming some contingent difficulties. Time will lead ideas and subjects to maturity, since nothing is more beautiful than a Congregation which stays young in spirit, renewing its forms with the Church, which is always young because it constantly generates new children as the needs of the times require.

By then some of the Barnabites, under the leadership of Fr. Candid Poscolonna, had become favorable toward the school apostolate for students who were taken as guests in the religious houses. Their argument was that these schools had not been an obstacle for the practice of the choir among the Benedictines! And indeed some of the houses, like in Pavia and in Milan (St. Alexander), were already admitting students from well-to-do families! If it is true that the Holy Founder did not envision the school apostolate, we have to say that it had been the deep desire of our first missionaries to open schools for the youth to open their mind through the profane sciences to the revealed truth, and so help them to become good Christians in whatever profession they were going to embrace; an integral school which takes care of both, body and mind, while true grace cares for the heart and the supernatural life.

Moreover, the first Constitutions had not envisioned nor forbidden the school apostolate; they just did not talk about it! And it is evident that, the spirit of St. Paul who makes himself “all to all,” and the spiritual characteristics of the “Devotio Moderna” with its school of renewal, included any kind of social apostolate, to restore holiness at the very roots, that is “the sprouts of the new generations.”

b. The Decree of 1605

The NO to Clement VIII meant a true and painful drama for the Congregation: to desire to serve the Church in every field suggested by the Pontiff, and to feel psychologically and technically not prepared for it. The crisis became very acute involving the whole Congregation. In the memorable Chapter of 1605, it was decided to embrace the new apostolate, but with some restrictions: the Fathers could teach only philosophy and sacred sciences, leaving the other subjects to diocesan clergy or lay people, because not at par with Religious Life. Some of the problems encountered were the selection of good teacher, the fact that the school apostolate was infringing on the freedom and independence of Religious, and the cost of running these schools.

The decision had been preceded, in 1603, by the offer of the Arcimboldi palace (still standing today besides our church of St. Alexander in Milan) by Monsignor John Baptist Arcimboldi, to be used as a school for the youth of Milan. If the offer was too demanding, it was also too good, so the General Chapter of 1605 decided to accept in principle the offer. In 1608, under Fr. Dossena leadership, the new apostolate was officially inaugurated.

So the window had been opened, and the Barnabite Congregation was flooded with requests from Popes, Bishops, Princes, civil authorities, and benefactors.

Here is a list of some the Barnabite schools: Milan (Arcimboldi and Longone), Udine, Foligno, Asti, Florence, Pisa, Livorno, Alessandria, Lodi, Genoa, Bergamo, Tortona, Turin, Aosta, Arpino, Bologna. But not only in Italy: in 1613, invited by St. Francis de Sales, the Barnabites opened a school in Annecy, Savoy, and in 1620, the first school was opened in

France, in Montargis, by a young Barnabite scholar, Fr. Redento Baranzano. Against his will and knowledge some of his manuscripts were published by the students under the title “Uroscopic,” in which he was defending the Copernican theory against the Ptolemaic. Because of the condemnation of Galileo by Paul V, in 1618, he had to retract his book. But in 1717 it will be Fr. Peter Lazzari to send a thesis to the Congregation of the Index, under Benedict XIV, plus the words of Fr. Frisi, to help to abolish the condemnation of the Copernican theory. Another Barnabite, Fr. Grandi, will be entrusted with the task to write the official position paper about the Copernican theory, position paper officially approved by the Congregation of the Index in 1820.

The French Revolution brought about the closing of all Barnabite schools in France, and the Napoleonic suppression of those in Italy, except two. The subsequent revival in France was very slow, while in Italy it was a little more vigorous.

The Twentieth Century saw a tremendous expansion beyond Italy, developing into a program with almost 20,000 students being prepared for the future in about twenty schools around the world.

The twenty-first Century

3. From teachers to educators

a. The Seminaries

Teaching and education were the two major aims of the Ratio, leading the efforts of the Barnabites to develop a program that would educate the person in its totality. The first opportunity for the application of this integral program came with the Seminaries.

Already at the time of St. Charles, the cardinal entrusted to the care of Fr. Facciardi the seminary in Arona. The first case was in 1605 when Cardinal Jerome Mattei entrusted to our Fathers the direction of the Roman Seminary. Another opportunity came in 1671, when at the General Chapters the French Fathers expressed their willingness to assume the direction of Seminaries, against the opposition by the other Capitular Fathers. A year later the Bishop of Dax invited the Barnabites to take over his brand new Seminary. Since there was the stipulation that the Fathers would live in their own religious house, Father General gladly accepted the proposal. Three Fathers were selected for the task: the director, a professor of theology, and the spiritual director. The final yes was given by the General Chapter of 1674, declaring that scholastic and spiritual direction of Seminaries was not against the Constitutions.

Fr. Premoli declares that this was “a very important step” taken by our Order in assuming a pastoral ministry requiring the full involvement of individual religious. They had been shying away from it, although the Jesuits and other Clerics Regular had taken a different stand, because they believed it would be a stumbling block for their cenobite life centered on Community meetings, the common recitation of the Office in the choir, and the meditation in common.

The same historian observes, “The concept of the Clerics Regular had been affirming itself in its purity, like in the Company of Jesus, getting rid of that cloister character, forgive the expression, which had been a left over among the first Clerics Regular (like ours) by the influence of the preceding monasticism.” As a matter of fact our Constitutions had clearly prohibited this kind of apostolate (III, 4).

b. The Seminary in Bologna

How about Communities totally dedicated to the scholastic, spiritual, and economic administration of Seminaries? In 1745 Benedict XIV, aware of the value of the Barnabites as educators, asked them to take over completely the Seminary in Bologna. Actually already in 1737 Cardinal Lambertini had asked Fr. General Gazzoni for a Barnabite as Director. Fr. General had agreed with the stipulation that there was a “provision favoring our Community life, with proper dispensation, confirmed by an Apostolic Breve.”

When in 1740, Cardinal Lambertini became Pope, again he asked the Barnabites, this time to send four Fathers to teach theology, philosophy, humanities, and grammar, with one of them as Dean of studies. He asked them also to take over the Penitentiary.

Well, what will be the relationship between the Religious and diocesan clergy? The difficulty was resolved by the Pope entrusting to the Barnabites the direction of the Seminary in its totality: scholastic, spiritual, and management. Our General Curia immediately took note that this would be against the Constitutions, but how to refuse the pressure from the Pope? So in 1745, derogating to the Constitutions, they accepted the Pope's offer.

Direction of Seminaries

- Arona, St. Charles
- 1605 Roman Seminaries - Cardinal Mattei
- 1671 Bishop of Dax, France
- 1674 General Chapter: it is not against the Constitutions!
- 1745 Bologna, Cardinal Lambertini then Pope Benedict XIV

c. Boarding schools

Contemporary to the Seminaries, there is a movement in favor of boarding schools. The majority of the Fathers was against it, because, as Fr. Danti writes: “changing solely the Institute in time they would totally destroy the religious Order.” Once again it is France to lead. In 1680 the Fathers in Montargis requested permission to open their school to lay students and to create a section as boarding school. The commission appointed by the General Chapter suggested to make a three years experiment on condition that it was in a separate building with only the responsible Father allowed to go in it. Anybody else needed the express permission of the Superior. It was the beginning of a long tradition still alive today.

In Italy, Fr. Sitoni, Rector of St. Alexander in Milan, wanted to use the heredity left, way back in 1615, by Peter Anthony Longoni. This heredity had the clause that it had to be used only as a house for students attending the Arcimboldi school, and so create a totally separate boarding school, but still under the direction of the Fathers. Now it was 1723. The General Council refused, also because of some juridical complications. But the pressure was on, and in November the first boarding school of the Barnabites in Italy was inaugurated with Fr. Sitoni as its first Director.

A declaration published for the inauguration ceremony stated that the students “would be educated first of all in Christian doctrine and piety, in good manners, and a conduct proper of gentlemen. On top of this, besides emphasizing daily proper considerations and rules, they would be given a weekly public lecture. They will also be well versatile in the Italian

language and Latin... in history and geography, and specifically educated in human sciences, grammar, humanities, rhetoric, philosophy, etc. Under the supervision of the Fathers for purity in their writing, speaking, dressing, dealing, etc.”

Boarding schools

- 1680 Montargis, France: three years experiment
- 1723 Milan, St. Alexander: Fr. Sitoni implements the 1614 Mr. Longoni heredity
- 1774 Suppression of the Jesuits
- 1825 After Napoleon: recuperate the youth!

d. The suppression of the Jesuits

What caused the Barnabites to expand in a field in which they had been very uncomfortable, was the suppression of the Jesuits in 1774. The Jesuits had many boarding schools, therefore, all of a sudden so many of these schools were in danger of being abandoned. New workers were necessary, and Popes, Bishops, and civil authorities begged the Barnabites to take over. There was no choice. How to resolve the juridical problem? After the Napoleonic suppression a new spirit will guide the Congregation.

The Order on its own initiative will present itself in the lead in a movement dedicated to recuperate the youth for civil and religious ideals inspired by the Christian message.

The boarding schools will, then, multiply, and the Order will exercise a tremendous influence in the formation of a cultural and spiritual elite.

e. The Universities

To have a complete picture of the scholastic-literary activity of the Barnabites, we have to mention the problem of teaching in Universities.

As we already know that St. Alexander Sauli had to refuse a teaching post as dean at the University of Pavia (1561 and 1566). This refusal was codified in the Constitutions prohibiting University teaching (III, V).

This prohibition immediately came in conflict with the scientific esteem our Confreres gained, creating many demands from various Universities. For example in 1693 the Grand-duchy of Tuscany offered to Fr. Morazzani the philosophy chair at the University of Pisa, but Fr. General, Ottavio Visconti, with his Assistants, opposed the appointment.

The offers were so many that the General Chapter of 1701 issued a Decree giving to Fr. General, with his Assistants, the faculty to allow some Barnabites, keeping in mind the good of the Congregation (discipline and regular life), to teach in Universities.

This opened the door: Fr. Fulgenzio de Bellegarde was invited by Vittorio Amedeo II to teach philosophy at the University of Turin (1720), and Fr. Clement Presset, theology. Thirty years later it will be the famous Gerdil to be invited by Charles Emmanuele III to teach Natural Ethics (1749). Other examples will be Fr. Spotorno at the University of Genoa, Fr. Venturini in Bologna, Fr. Frisi in Pisa, etc.

On the legislative level the General Chapter of 1829 established that no one could accept University positions without the express permission of Father General. The negative statement was leaving the door open!

- 1701 Decree allowing teaching due to pressure

1829 Permission needed! But the door is open...

II - METHODOLOGY

In 1665 the General Chapter promulgated a curriculum of studies to be adopted in all Barnabite schools. The composer, Fr. Melchior Gorini, thought to follow the one of the Jesuits, compiled at the end of 1500's. These rules were approved and will shape the education in our institutes during the 1600's and the 1700's.

Latin was the official language for schools and culture; therefore, it had a primary role, followed by Greek. The Ratio was not too specific about scientific subjects, but the Barnabite tradition had high esteem for them, and the numerous scientists who have enriched our history prove it. Finally our schools were open to the youth of all social levels, poor and rich.

While very precise about discipline and external order, it allowed great freedom to the teacher in matters of method and content. The external order was sober, free from casuistry, leading to what could be called an "active school," one with debates, gyms, both oral and written exams, competitions, etc. The whole structure was based upon reciprocal respect, a loving more than feared obedience, a nobility of manners, a joyful concentration on study, in order to form a complete person ready for life.

The curriculum of studies included at first Grammar, Humanities (not taught by the Fathers), and Rhetoric; then in 1641 it included also philosophy and theology. The teaching reached such professional academic level that the school eventually became a true University.

We know the details of the internal organization and of the didactic methodology geared to emulation and group effort. Students in the lower courses, called "Humanities," were divided in "Thebeans" and "Sedunes," headed by two "Princes." Those in the upper courses, called "Rhetoric," were divided in "Romans" and "Greeks," headed by a "Dictator" and a "Captain." These roles were changed every month, based on conduct and grades. The schedule was heavy: two hours in the morning and two in the afternoon for the "Rhetoric" courses, a little more time for the "Humanities" and "Grammar" courses. Thursday was a day off for all. Every hour was divided into two halves, the first half would be used for questions and the gathering of homework. This task was entrusted to "Decurions," who had already been tested by the assistant professor. These Decurions would test the members of the opposite faction under the scrutiny of the teacher. Then followed a half hour of teaching. At the end two students drawn from the opposite factions would repeat the lesson, correcting each other. The subjects were the "classic" ones, but soon the Barnabites introduced others according to the needs of the times (science) and also of places, as in Livorno, a port city, where they introduced English and nautical science.

Effective education is the product of various components, foremost among which is the family. Mothers and fathers are the natural and irreplaceable teachers of their children. For this reason the Barnabite educators have always required the parents of their students to become involved in their children's formal schooling by being well informed about their scholastic progress and their human, Christian development, through their own development and growth as parents participating in parents-educators conferences and encounters, and in prayer and Bible studies. Older Barnabite educators used to say that teachers and parents must "walk in unanimity," that is, with one soul and a common goal. Mothers and fathers

ought not to forget that it is their parental authority they delegate to the educators; likewise, educators must bear in mind that their authority in the classroom is only delegated, and that it must be assumed and carried forward as a vocation from God, to help in the creation of the next generations.

“The Pedagogy of the Barnabites,” it has been written, “is expressed in a very unique methodology: a 'familiar' one, with a wise balance between authority and freedom, inspired by the law of love and flexible in adapting to all the new developments in education, while differing from them only with regard to the purely spiritual content.” This “familiar methodology” has been extensively treated in Fr. I. Clerici's book “The Education of the youth,” and yet every Barnabite who reads this book remains unsatisfied because, as Fr. Semeria wrote, “The pedagogical tradition of the Barnabites is easier to feel than to define.” Some speak of a “climate of simple affection, of evangelical freedom which is breathed in the Barnabite schools,” while others speak of a “spaciousness of vision and of understanding of circumstances.” Yet others would emphasize “the professional expertise, and the atmosphere of higher studies,” while some speak of “the style of meekness and moderation.” In any case the emphasis falls always on the “dedication,” that is, a multitude of humble and anonymous educators expending intellect, energies, and life for “their” children. Success in education is never tied that much to external organization, as it is to the personal vocation of the educator and his professional qualifications.

It is quite a surprise to read in the old regulations (1830): “we beg all those involved in the education of the youth to be moderate in punishments, trying, under the guidance of love, to prevent by any possible means any evil, rather than having to correct it.” In regard to boarding school students, we read: “Love, so natural to man's heart and so much needed by this young people who are away from home, is the soul of the formation given them; the necessary supervision, in so far as it is continuous and prompt, must also be gentle and fatherly. Defects should be prevented more than punished, and punishment should be rare and it should be administered only as a medicine” (Rule for the “Maria Luisa” school in Parma). A quote from 1843 reads: “Moderation is necessary both in punishments as in praises and rewards, but all must be preceded by the good example and the harmony of the educators.”

We can thus understand the comments of Alexander Verri (Italian scholar and writer), writing to his nephew, then a Barnabite student: “Civil manners, gentleness, and conviction were the means used by these Fathers to inspire me with a love of studies, and I declare my sincere gratitude to this Congregation.” Francis Pera, an alumnus of the “St. Sebastian School” in Livorno, observed: “My teachers exercise their office as a higher expression of their priesthood, so that school was for me a second family.”

III - BARNABITE SCHOLARS

1) Literature and Philosophy

The Barnabites of the 1700 were leaders of the movement aiming at re-evaluating the Tuscan language and make it the language of our country.

Father Salvatore Corticelli (1690-1758) is the author of the *Regole e osservazioni della lingua toscana* (Rules and the observations of the Tuscan language -1745). He used to say that “in our sermon misere frigeamus: we wither in our language,” and became a promoter of the knowledge and use of the Tuscan language. His services were recognized with his appointment as a member of the “Accademia della Crusca” (National Institute for the Protection and the study of the Italian language).

Father Onofrio Branda (1710-1776), was famous for the literary controversy with the Italian poet Parini, who, from 1740 to 1752, attended the Arcimboldi. In 1759 Branda had his pupils recite a dialogue on the Tuscan language, arguing about its superiority over the Milanese dialect.

Parini's friend and teacher of Manzoni was Father Cosimo Galeazzo Scotti (1759-1821), author of literary works, especially the *Novels* (1782), in which we can trace the earliest origins of some of Manzoni's pages.

We cannot leave out Father Jerome Rosasco (1722-1795), author of the famous *Rimario Toscano* (Tuscan Rhymes).

In the field of so-called secular studies, as well as in the literature we recall two great lovers of Latin which made illustrious respectively the colleges of Bologna (St. Louis) and Naples (Bianchi).

Father Peter Rosati (1834-1915), author of Latin poems which received more than once the *magna laus* at the annual competition in Amsterdam. Rosati's are the hymns for the Office of Matins and Lauds in honor of the Holy Founder.

Father Francis Tranquillino Moltedo (1839-1919), is the author of the hymns for the Vespers. He is also known in the Barnabite hagiography having written the life of the Holy Founder on the occasion of the canonization, as well as St. Francis Bianchi (1893) and St. Alexander Sauli (1904).

Finally a Latin American literary scholar and professor at the Ateneo of the Jesuits in Buffalo, New York, is Father Joseph Gariolo (1924 -).

2) Philosophical and pedagogical fields

We could talk about the Fathers who contributed to the revival of Thomism in our Order at the end of the nineteenth century, however, we prefer to dwell on two notable names.

The first is Father Domenico Bassi (1875-1940), a good educator (*La saggezza nell'educazione* - Wisdom in education - 1927) and author of religion text books, which enjoyed an excellent reputation. He was prolific writer (the Boffito lists 63 publications) with a deep knowledge of the Latin patristic.

The second is Father Vincenzo Cilento (1903-1980). His interests as a scholar gradually shifted from classical philology to the neo-Platonic philosophy and medieval thought. He was also ordinary professor at the University of Naples, teaching philosophy of the ancient religions. Large was his literary production in which outstanding is the translation of the *Enneads* of Plotinus and a collection of essays on the Middle Ages, which are a great aid for high school studies.

Father Erich Georg Hennings (1928 -), born in Gdansk but operating in Brazil, has dedicated himself to the research especially in the context of modern philosophy.

3) Theology and Spirituality

During the 1600 the Barnabites could boast of learned theologians and biblical scholars, moralists and canonists like Fathers Angelo Giovanni Bossi (1590-1665), Aimone Corio (1606-1679), Alexander Maderni (1617-1685), John Paul Paravicini (1641-1714) and Jean-Claude Pozzobonelli (1655-1718). We will not dwell on these names, thinking it is better to get an idea of their scientific merit by reading the *Bibliography* by Boffito or the *Menologio*.

In the 1700, outstanding in the moral science is Father Francis Roero (Rotario) (1660-1748), author of a *Moral Theology of the Regulars* (1720-22), where often he quotes our Constitutions commenting on the directives they impart.

Next to the Roero, we could mention Father Sebastian Giribaldi (1643-1720), whose books on morals were praised by Benedict XIV.

Finally, the writers of spiritual theology (ascetic and mystical, as we used to say).

Everyone will remember the Venerable Bartholomew Canale (1605-1681), author of the *Spiritual Diary* (1670), which saw 11 editions. There was a time when reading it became a common practice at table during Advent and Lent. Another spiritual work of our venerable is *La verità scoperta al cristiano* (The truth unveiled to the Christian - 1694).

The tradition inaugurated by the Channel was followed by Father Quadrupani (1740-1807). Inspired by the teachings of St. Francis de Sales, he wrote the famous *Documenti per istruzione e tranquillità delle anime*, which had, during his lifetime, no less than 30 editions, and translated in many languages and is still reissued today with the title *Light and Peace*. Rosmini defined the booklet "a great book."

To a more explicitly theological studies was dedicated Father Giuseppe Graniello (1834-1896), which was attributed to several Congregations of the Roman Curia, and was elevated to the dignity of archbishop and then cardinal (1893).

Next to Fr. Graniello we should place Father Luigi Ferrari (1831-1907), the author of *De statu religious Commentarium* (1896), a work of essential reference for an in-depth knowledge of our Latin Constitutions.

We should put among the students of theological problems, Fr. Giovanni Semeria (1867-1931). His work was truly encyclopedic in Scripture, dogma, church history apologetics, liturgy and sacred art. Semeria was an eclectic mind whose merit was to disclose to the laity the great truths of the Christian faith. His exciting style overcame the barriers of suspicion and even ostracism that were raised by a reckless opposition to his writings, which were eagerly sought and read not only in the religious circles of reform but even in seminaries...

Finally, we want to mention other Barnabites authors of ascetic works. We could cite Fathers Alexander Teppa (1806-1871), Louis Cacciari (1827-1905), Ignatius Pica (1835-1915), Alberto Schmerber (1873-1953), Achille Desbuquoit (1874-1961) and Michael Favero (1885-1965).

To their ranks, and the turn of the millennia, are to be added studies and activities involving the practice of meditation so peculiar to our Order. Father Antonio Gentili has subtracted from the archives, which guarded it jealously because in 1688 it was placed on the Index of prohibited books, the work of Father Francis Combe (1640-1715) *Orationis mentalis*

analysis, published in Vercelli in 1686. The growing interest in meditative practices, especially after the contributions of Asian traditions since the seventies of the last century, has been translated into pastoral proposals in “Courses of deep prayer” and “Courses of fasting and meditation for an integral purification.”

4) Scripture

We could divide the fields in which the Barnabites distinguished themselves in so-called ecclesiastical and profane sciences.

In the ecclesiastical sciences, tradition is energetically resumed in 1600. Inspired by the great Cardinal Sigismondo Gerdil, and authentic luminary of a scholar, in St. Carlo ai Catinari the theological center of study was established, which saw among first as the students and then as teachers, prominent names such Lambruschini and Grandi, and, after them, Vercellone, Bruzza, Bilio, Savi, Graniello, Ferrari, Sergio, Semeria.

Father Charles Vercellone (1814-1869) was a distinguished biblical scholar. Between small and large, his works amount to about seventy. His masterpiece is the *Variations of the Vulgate* (1860) and the first critical edition of the famous Vatican Codex B (1857). A sudden death struck him down at the age of 55.

Various Barnabites were appointed to continue the work. Worth a mention is Father Sergio Gaetano (1845-1920), whose contribution had little success due to the strong weakening of his sight.

Meanwhile, the Superiors were preparing other students in the biblical field, among them Fr. Giovanni Semeria, and Fr. Paolo Savi who died young in 1893. With him a scientific tradition was ending, and the precious codes that Fr. Vercellone had diligently collected were later transferred to the Vatican Library, as it is acknowledged by a plaque at the entrance.

After the Vatican Council II we have witness a renewed interest in biblical research, particularly at the hands of Fathers Giovanni Rizzi (1950 -) and Giuseppe dell'Orto (1949 -).

5) Scientists

True to their pedagogical tradition the Barnabites never limited themselves to the literary field alone. Even when modern science was at its beginning, before it was even recognized as an academic subject, Barnabite educators had full freedom to enter the scientific field. The sciences have now been so well integrated into today's typical curriculum that they seem to have been there throughout history, when in fact they are only recent additions.

The last century has shown us the greatest dissension between Faith and Science. Yet, the Barnabites have excelled in every science: astronomy, seismology, meteorology, botany, archeology, Egyptology, etc. The following is a look at some outstanding Barnabite scientists.

a. Fr. Francis Denza

At the age of 23 Fr. Denza graduated from the University of Turin with majors in Physics and Mathematics. Before becoming a priest he started teaching Mathematics and Physics at our Barnabite school in Moncalieri. There he founded a Meteorological and Astronomical observatory. The research results were published in a monthly bulletin. This was the beginning of a network of observatories which will spread all across Italy. These

observatories often utilized the high elevation of church bell-towers. Later on, to report all his findings Fr. Denza started another bulletin dubbed “The Alpine-Appennine Correspondence.” This went on to become one of the most invaluable instruments for weather predictions. It was a truly pioneer enterprise, which anticipated of a hundred years today's satellite system.

Fr. Denza was the founder of the Italian Meteorological Society, and under the auspices of the Italian Government he participated in all the international congresses that went on at that time. He often acted as its president and received many prestigious honors. All people, both clerical and anti-clerical, acknowledged his scientific achievements. In his humility and simplicity he had the wisdom, first of all, to encourage, and then to bring into the open unknown researches, whose work had been ignored.

His greatest pride was the Vatican Observatory. In 1888 the Catholic world was in a festive mood for the celebration of the priestly jubilee of Pope Leo XIII. Many programs were proposed, among them one by Fr. Denza. As president of the Italian Meteorological Society, he made an appeal to the clergy of Italy to organize a “show” which would document the contributions of the Church to Science. In order to enrich the show, machinery and instruments of all kind were shipped to Rome. But what was the point of sending them back after the show? Leo XIII, a man of considerable knowledge, thought of creating a special museum. Instead, Fr. Denza wanted to put them at work, so he suggested the restructuring of the Gregorian Tower as an astronomical observatory. Pope Leo immediately agreed and in one year time the project was brought to a successful conclusion. In June 1889 Fr. Denza began to organize the installation of the instruments that had been donated or had been acquired. He then started printing another Bulletin called “The Publication of the Vatican Observatory,” which introduced the Vatican into the world of science.

This publication, and its content, was met with envy and opposition due to the anticlerical position of the world of science at that time. Fr. Denza knew how to face and diffuse this kind of opposition. During the famous Congress of Astronomy held in Paris in September 1889, the Congress decided to compile a gigantic map of the sky. Many of the participating scientists did not want the Vatican Observatory to participate in the project among the other selected eighteen. Through his influence and “savoir faire,” Fr. Denza was able to obtain a section of the sky to be photographed and analyzed by the Vatican Observatory. The Vatican Observatory was the very first among the participants to publish its map. Because of this, France presented Fr. Denza with the “Legion of Honor” medal. This, nor any other honor he received, distracted Fr. Denza from his major task, which was to encourage the progress of scientific knowledge. He took over the production of a “map of magnetism in Italy” and travelled back and forth all over the Peninsula in order to compile it and complete it. In September of 1890 he was nominated by Pope Leo XIII director of the Vatican Observatory. But before he could move into the Vatican apartments (he wanted them to be simple a small like a monk's cell) along with his old associate Fr. Joseph Liberti, Fr. Denza died suddenly in 1894, shortly after a papal audience he had attended as president of the Academy of the “Nuovi Lincei.”

b. Fr. John Cavalleri

The inventor of the first electric spot-light was also a Barnabite, Fr. John Cavalleri of Crema. He began his career teaching Latin and Greek in 1813. In 1849 he switched his subject to Physics, which eventually became his only field of study. His hobby dealt with optics; and he busied himself in the creation of new microscopes, spyglasses, and telescopes, which he would give away as gifts. In 1841 he invented and constructed a new “microscope with a horizontal tube,” in 1844 a new “catadioptric microscope,” in 1846 a “daguerreotype,” in 1848 a “dialectic spyglass,” and finally in 1849-50 the electric spotlight. He tried his new machine one evening in the winter of 1850 in the courtyard of the Barnabite school in Monza. Surrounding him were the confreres and some of his students. The small crowd exploded in enthusiasm and joy as the powerful ray of light illuminated like in daylight the clock of the city's famous bell-tower. The enthusiasm was damped by the sudden appearance of the suspicious Austrian police. It took him and his associates a lot of explaining to prevent an arrest by the confused police!

Two years after this triumphant night, Fr. Cavalleri published a full report and description of his invention. He continued making new discoveries through his studies in the field of optics. He also directed his studies toward social purposes, for example he studied the application of electricity for the cure of paralysis, and he created the “parabolic acoustic monitor” used for the safety of trains. He undertook a project to cure the mildew in vines, an epidemic which was destroying the silk-worms, so important for the economy of the time.

c. Fr. Timothy Bertelli

Born in Bologna, Fr. Timothy Bertelli spent most of his time in Florence. Son of a teacher of Physics and Astronomy at the University of Bologna, he dedicated himself to the study of Astronomy and Seismology, and Micro-seismology in particular. Fr. Cavalleri had discovered what now is known as “The Cavalleri Law,” which states that pendulums of different length react differently to seismic movements of the earth. Fr. Bertelli established a laboratory at our school “La Querce” in Florence, to further investigate earthquakes, and in particular micro-seisms (very light earthquakes). In 1873 he created an instrument to measure the intensity of these micro-sisms which was called “tremorseismometer,” and which was adopted worldwide. Fr. Bertelli succeeded Fr. Denza as director of the Vatican Observatory, and dedicated himself to the study of eclipses, falling stars, halos, the aurora borealis, but all this did not distract him from his major hobby, seismology.

He wanted “to advance science, but especially he wanted to predict earthquakes to avoid at present the terrible human catastrophes of the past.” In connection with this he studied compass, magnetism, electricity and telegraph. He was among the first to promote electric lighting. When Pope Pius IX visited Bologna, Fr. Bertelli installed a huge beacon on top of the Asinelli Tower to light up the whole city. He attempted to utilize trains tracks as conductors for the telegraph; for the Naval Academy of Livorno he created his own mercury “cohere” (predecessor of the radio vacuum tube) for the telegraph and morse signals.

d. Fr. Camillo Melzi d'Eril

The projects that Fr. Bertelli began were perfected by another Barnabite, Fr. Camillus Melzi d'Eril. His accomplishments included the “photographic thermometer.” He published numerous “seismographic memoirs,” and a text book on “Spherical Trigonometry.”

In the 1800's every Barnabite school could claim some extraordinary scientist. In Naples there was Fr. Leonard Matera, whose scientific museum and library were the envy of the city; while Fr. Joseph Pellanda was outstanding in Botany. In Milan Fr. Mariano Fontana was well known in Mathematics and Natural Sciences.

Unfortunately a history of the Barnabites' contributions to the world of science has not been written as yet. More importantly, however, the Barnabite schools with their well equipped laboratories and their rich heritage of scientific accomplishments are still available at the service of today's youth.

6) Archeology

There are many Barnabites who, throughout history, have been involved in Christian Archeology. They appear as early as at the time of the great pioneer of archeological studies, Anthony Bosio. Pope Gregory XIII, in 1581, sent two Barnabites to the island of Malta to help in the Christian reform of the local Church, and to bring harmony and peace among the Knights who, immediately before the birth of the great Maltese archeologist, were facing very trying times in their glorious history.

The peace mission of the Barnabites started at the end of 1581, when Bosio's father and uncle, diplomatic attaches to the Knights Embassy in Rome, were sent into exile by the Pope, and all their possessions were confiscated following a bloody confrontation between the opposing factions of the Knights. Fr. Maletta and Fr. Marchesi, the two Barnabites, were instrumental in reestablishing discipline, the observance of the religious vows, and especially bringing peace.

Did the young Anthony meet the two Barnabites? We do not know. His friendship with another Barnabite toward the end of his life may hint toward a yes, but we know very little about his youth. What is well known is that, as many other great personalities, Anthony Bosio was not appreciated by his contemporaries, except for a few who understood the marvelous new avenue he was opening toward the studies of Christian antiquities. It will be Gianbattista Rossi to reevaluate to the fullest his personality and accomplishments.

Bosio's book "Underground Rome" is still today the fundamental text for archaeologists. Everybody knows that it was published posthumous, in 1634, but only few are aware that in the last months he wanted to entrust the publication to the Barnabite Fr. Christopher Giarda. This is documented by three letters. One of them is an official statement by the General Superior allowing Fr. Giarda to carry on the task, and assigning him to St. Paul alla Colonna "scribendi causa de Urbe subterranea" (So that he could write about the underground Rome).

Fr. Giarda, a scholar and very elegant writer, was involved in all kind of projects, and he was especially busy with his many preaching engagements. We have nothing about his studies of Christian antiquities. Perhaps Bosio thought of him because they were good friends and because of the great esteem he had for him. A recent study has revealed that Bosio's book needed quite a bit of work to be completed, and this is why Cardinal Francis Barberini, he too a dear friend of Fr. Giarda, ended up entrusting the publication to Fr. John Servani of the Oratory. It was in the midst of St. Philip Neri's sons (the Oratory is the Congregation he found) that Anthony Bosio had prepared himself for his studies and discoveries. Fr. Giarda

was very happy with the choice, since he knew that his deceased friend's work would be properly completed and published. His greatness of spirit is shone forth especially through his martyrdom when, in 1649, Pope Innocent X named him Bishop of Castro. The people of that city rebelled against the sovereignty of the Pope. Fr. Giarda, aware of the rebellion, accepted the mission nonetheless and, on his way to Castro, fell victim of hired assassins.

After Anthony Bosio there was a period of stagnation in the study of Christian monuments. His followers had not understood his topographic method and started to strip the catacombs of epigraphs, sarcophagi, and even paintings, to move them to museums and churches. The damage was enormous. Few enlightened scholars did react, among them the Barnabite Fr. Angelo Cortenovis. Other Barnabites worth mentioning are Fr. Michele della Croce, Fr. Basilio Aspini, Fr. Pietro Grazioli, Fr. Felice Caronni, all involved in the study of paleochristian monuments or questions of ancient hagiography.

The one who was directly involved in the study of the Catacombs was Fr. Luigi Bruzza. In 1867, when he was transferred to Rome as Assistant General, Christian Archeology, through Gianbattista Rossi had already become a truly scientific research of monuments, especially in the underground cemeteries, which had shown to be a most rich source of information on the hierarchy, liturgy, organization, dogmas, private and public life of first generations of Christians. Fr. Bruzza was already well known for some of his publications, like *“Ancient inscriptions in Vercelli.”* He became Rossi's close friend and right hand. In the Catacombs he specialized in the study of the *“instrumenta,”* that is, the minute handmade articles, which are so enlightening about the mentality and customs of their authors. With Rossi the “Roman Society of Christian Archeology” was founded, located in the Barnabite house of St. Carlo ai Catinari, with first president Fr. Bruzza until his untimely death.

Among the Barnabite scholars who followed Fr. Bruzza we could mention Fr. Leopold De Feis who dedicated himself to the study of classic and Etruscan archeology.

In our modern times Fr. Umberto Fasola stands as an outstanding Christian archeologist. At his untimely death in 1989 he was president of all Catacombs in Italy, and Secretary of the Pontifical Commission of Sacred Archeology. He directed the excavation of many Catacombs in Rome and in Naples, discovering many new tombs of Martyrs, and a large network of tunnels especially in the Coemeterium Maius, the Catacombs of St. Tecla, of St. Agnes, of St. Callistus, and others. In Naples he discovered the original site of the relics of St. Januarius, and a crypt with the tombs of Bishops of the V century, with splendid mosaics. Fr. Fasola was lately a professor of “Topography of cemeteries and of Ancient Rome” at the Pontifical Archeological Institute, of which he was also past president.

Another Barnabite, Fr. Virginio Colciago, biographer of Fr. Bruzza, was a “Magister” of the College of Cultores Martyrum, the organization which continues the De Rossi's initiative to promote the knowledge and the cult of the Roman Martyrs.

We can include in the field of archeology the studies on Assiriology which have made well known on the international level the orientalist Fr. Luigi Cagni (1929-1998).

7) Galileans before Galilei

Usually we judge the relationship between the Church and the Copernican theories starting from the trial of Galileo Galilei. But that is a mistake. First of all Copernicus was a Canon, that is, a man of the Church; besides, his work “*De Revolutionibus*” was dedicated to Pope Paul III, who received it with great sympathy. The century before, the 1400's, the Popes had praised Cardinal Niccolò Cusano, who in his work “*De Docta Ignorantia*” was proposing and professing the heliocentric theory. Pope Clement VII enjoyed his time spent in the Vatican gardens listening to John Albert Widmanstadt, explaining the Copernican theories, as a matter of fact in appreciation he gave him a precious Greek manuscript. The great Kepler was sent to the University of Bologna to teach Astronomy. So the first historian of Italian literature, Jerome Tiraboschi, was right when he wrote: “Before Galilei's time, the defenders of the Copernican system were by no one and in no other place honored more than by the Roman Pontiffs and in Rome.”

But we know well that culture too is subject to the fashions of the time! At the time of Galilei at one side the Copernicans were passionately advocating, even to some excess, the heliocentric theory (the scientific proofs will come only with Newton in 1687), while on the other side the Aristotelians were vehemently defending the traditional geocentric theory. Unfortunately the Inquisition had many Aristotelians among its members, therefore, a head-on collision was inevitable, especially because of the wrong biblical inerrancy concepts.

The Barnabites were Copernicans. In a letter by the Benedictine Benedict Castelli, addressed to Galilei, in 1615, we read: “I am a friend of the superior of the Barnabites, who is very devoted to the doctrine of your Lordship; he has promised me some passages from St. Augustine and other Doctors of the Church, to confirm the interpretation your Lordship has given to the book of Joshua. As soon as I will have them, I will send them to you.” The Superior of St. Frediano in Pisa was Fr. Pomponio Tartaglia, a Barnabite not too much involved in scientific questions, but it could be that the confreres were still breathing the cultural heritage left ten years before by the presence of Fr. Ambrose Mazenta, who was totally immersed in science.

For sure in Milan the Barnabites were Copernicans as proved by the presence in the library of St. Barnabas of the first edition of Copernicus and Newton's publications. Fr. Angel Cortenovis, Philosophy teacher for the Barnabite seminarians, was a Copernican, and Copernican were the students, outstanding among them Redento Baranzano from Vercelli. Before ordination to the priesthood he was transferred from Milan to Annecy, in Savoy, to teach Philosophy (800 students). He reached Annecy on October 4, 1615. He inaugurated his lectures at the presence of St. Francis de Sales, who later, on December 19, ordained him a priest. Fr. Baranzano was a born teacher. He could lecture walking in class without any notes in his hands. After school he would tutor the best students to deepen their knowledge. Naturally the pupils admired and loved him. Two of them, unknown to Fr. Baranzano, it seems, got their notes together and published them with the title “*Urcmoscopia*.” They did it, as they stated in the introduction, because it would have been a crime toward humanity to hide the intellectual richness, so new and profound, of this young (28 years old) teacher. From this book we know that Fr. Baranzano was very familiar with “*De Revolutionibus*,” indeed in the first part he criticizes Copernicus for a lack of clarity, then he presents the theories, describes the reasons, and answers objections, especially those coming from the Bible (books of Joshua and Job); in the second part, instead, he has a systematic presentation of the Universe, and obviously he affirms that it is the earth to turn around the sun, not vice-versa.

Because there were no publishers in Annecy, the book was printed in Geneva by the Chouet Bros., in June 1617. The Superior, Fr. Simpliciano Fregoso, sent complimentary copies to Fr. General Jerome Boerio, in Milan.

Fr. Boerio was distressed by the book since just the year before Paul IV, by a Decree of the Sacred Congregation of the Index, had condemned Copernicus' books, while Galilei, through Cardinal Bellarmino, had received an admonition (the real trial will be in 1832). These events had not been publicized and Fr. Baranzano was not worried about it. But Fr. General was well informed and he did not want to have anything to do with the Inquisition. So he did not approve the book, fearing its immediate seizure with censures for the author and humiliations for the Congregation. Concerned "To show that the Congregation was not at fault," he repudiated the book, suggested a transfer, and added, "Before leaving you should write down a declaration stating that you wrote your opinion about Copernicus not knowing to have been condemned by His Holiness, and that it had been published unknown to you; otherwise be sure that there will not be a stop to your troubles, and the Congregation with you, since this opinion has been condemned only a short time ago, and by this Pontiff." The terror of the possible intervention by the Inquisition was very evident.

Fr. Baranzano was transferred to Milan, but he was immediately followed by a letter by St. Francis de Sales addressed to Fr. General, in which the Bishop, with his well known sweetness, tried to de-dramatize the situation: "Father is still young, and therefore naive and without experience; he acted in good faith, without fault; the good he does here is immense, and he is admired even by the Protestants: we cannot do without him, so, send him back as soon as possible." Even the publisher of the book intervened assuming all responsibilities for the book.

A month later Fr. Baranzano was back in Annecy, welcomed with great exultation. He kept writing, and a year later he published the book *"About the Copernican motion of the earth: a new dissertation according to the mood of the Pontiff."* Many other publications followed, all of them subjected to the implacable scrutiny of the censors. He went back to the Copernican theories, presenting them as "possible hypothesis," and affirmed with a sense of revenge that it would have been very hard to prove them scientifically impossible. But he could not enjoy his full revenge because he died at the age of 32.

It will be another Barnabite", Fr. Paul Frisi, to take over the discussion a century later. For eight years he was a professor at the Galilei school of the University of Pisa. He highly praised the great scientist in an article published by "Il Caffè," a Milanese magazine, but most of all he studied his theories and published two books, *"De Motu Terrae,"* and *"Disquisitio Mathematica"* both highly praised by the Academy of Science of Berlin. Both books were used in 1757 by the Sacred Congregation of the Index to study the possible removal of Galilei's books from the Index of forbidden books. But it did not happen. Instead it will be another Barnabite, Fr. Anthony Grandi, to have the honor when on March 2, 1520, he became a member of this Congregation, his first case was Galilei. After a thorough study he submitted his conclusions in favor of Galilei, and they were unanimously accepted by the Cardinals commission: *"Nihil Obstat* for Copernicus' theory to be accepted and defended." Still today another Barnabite, Bishop Sergio Pagano, Prefect of the Secret Archives of the Vatican, has prepared the whole dossier for a critical edition of all Vatican documents referring to Galilei.